A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOVVLEDGMENT OF THE ALEgeance, vvhich vvee hir Maieſties Subjects, falſely called Brovvniſts, doo hould tovvards God, and yeild to hir Majeſtie and all other that are ouer vs in the Lord. Set dovvn in Articles or Poſitions, for the better & more eaſie vnderſtanding of thoſe that ſhall read yt: And publiſhed for the cleering of our ſelues from thoſe vnchriſtian ſlanders of hereſie, ſchiſme, pryde, obſtinacie, diſloyaltie, ſedicion, &c. vvhich by our adverſaries are in all places given out againſt vs.

Wee beleeue therfore haue wee ſpoken. 2 Cor. 4, 13.

But,
who hath beleeued our report, and vnto whom is the arme of the Lord reuealed? Iſai. 53, 1.

M. D. XCVI.

To all that desire to feare, to loue, & to obey our Lord Iesus Christ, grace, wisdom and vnderstanding.

THou canst not lightly bee ignorant (gentle Reader) what euills and afflictions / for our profession and faith towards God wee haue susteined at the hands of our owne Nation: How bytterly wee haue been / an yet are / accused / reproched and persecuted with such mortall hatred / as yf wee were the most notorious obstinate heretickes / and disloyall subiects to our gracious Quern Elizabeth / that are this day to bee found in all the Land. And therfore / besides the dayly ignominie wee susteine at the hands of the Preachers and Prophets of our tyme / who haue giuen theyr tongues the reins to speake despightfully of vs / wee haue been further miserably entreated by the Prelats and cheef of the Clergie: some of vs cast into most vile and noysome prisons and dungeons / laden with yrons / and there / without all pitie / detayned manie yeeres / no man remembring our affliction: vntill our God released some of vs out of theyr cruell bands by death / as the Cities of Londō / Norwich / Glocester / Bury / and manye other places of the land can testifie. Yet herre the malice of Satan stayed not it self / but reysed vp against vs a more greeuous persecution / euen vnto the violent death of some / and lamentable exile of vs all; causing headie decrees to come forth against vs / that wee should forsweare our owne Contrey & depart / or els bee slayne therin. This haue our aduersaries vsed / as their last and best argument against vs / (when all other fayled) followinge the steppes of theyr bloody Predecessors / the popish Priests and Prelats. Now therfore that the true cause of this their hostilitie & hard vsage of vs may appeere vnto all men; wee haue at length ampts our manie troubles / through Gods fauour / obteyned to publish vnto the view of the world / a confession of our fayth & hope in Christ / and loyal harts / towards our Prince / the rather to stop the mouths of impious and vnreasonable men / who haue not ceased some of them / both openly in their Sermons & printed pamphlets / notoriously to accuse and defame vs / as also by all indirect meanes secretly to suggest the malice of their owne euill harts / therby inuegling our soueraign Prince and Rulers against vs: that when the true state of the controuersie betweeen them and vs shalbe manifested / the christian (or but indifferent) Reader may iuge whether our aduersaries haue not followed the way of Cain and Balaam / to kill and curse vs Gods seruants without cause. For if in this our Confession appeere no matter worthie such mortal inmitie and persecution / then wee protest (good Reader) that / to our knowledge / they neyther haue cause nor colour of cause so to entreat vs / the mayne and entire difference betwixt their Synagogs and vs / beeing in these Articles fully & wholly comprised.

They shut vp our lyues in the Dungeon / they cast a stone vpon vs Lam. 3. 53.

Anno 1593. April. 10.

a Gen. 4. Num. 22.

b Arch Bps. L. Bps. Suffragans / Chancelors / Deanes / Archdeacons / Commissaries / Officials / Doctors / Proctors / Registers / Scribes / Apparitors / Summoners / Subdeanes / chapelaines / Portesse / Canons / Petty Canons / & officers / pittancers / Chanters / Subchanters / Vergers / &c.

Another motiue inducing vs to the publication of this our testimonie / is / the ruthfull estate of our poore Contrymen / who remayne yet fast locked in Egipt / that hous of seruants / in slauish subiection to strange LLs. & lawes / enforced to beare the burdens and intollerable yoke of their popish canons & decrees / beeing subiect euery day they rise to * 38. antichristian ecclesiasticall offices / and manie moe Romish statutes and traditions / almost without numbr: besides theur high transgression dayly in their vaine will-worshp of God / by reading ouer a few prescribed prayers and collects / which they haue translated verbatim out of the Mass-book / and which are yet tayntcd with manie popish hereticall errors and superstions / in stead of true spirituall inuocation vpon the name of the Lord.

Pan-players/ Querifiers/ Parsons/ Vicars/ Curats/ Stipendaries/ Vegrant. Preachers/ Priests/ Deacons/ or half Priests/ Churchwardens/ Sidemē Collectors/ Clerks/ Sextins.

These and manie other grevous enormities are amongst them/ not suffred only but with a high hand mainteyned/ and Gods servants/ which by the powre of his word and Spirit witnes against & condemne such abhominations/ are both they & their testimonie/ reiected/ persecuted & blaspheмed. What a wofull plight then are such people in/ how great is their iniquitie/ how fearfull iudgments doo abide them? wee have therfore/ for their sakes/ manifested this our Confession of our vowed obedience vnto that Fayth which was once gyuen vnto the [a] Saincts/ wherby they may bee drawne (God shewing mercy vnto them) vnto the same faith and obedience with vs/ that they perish not in their sinnes. For how could wee behould so manie soules of our dear Contrymen to dye before our eyes & wee hould our peace? And wheras they have bein heertofore greatly abused by their tyme-serving Priests/ beeing giuē to vnderstād that wee were a dangerous people/ holding manie errors/ renting our selves from the true Church/ because of some infirmities in men/ some falts in their worship/ Ministerie/ Church-gouvernment/ &c. that wee were Donatists/ Anabaptists/ Brownists/ Schismaticks/ &c. these few leaves (wee trust) shal now cleere vs of these and such like criminations/ and satisfie anie godly hart/ yea every reasonable man/ that will but with an indifferent ear heare our cause. For wee have always protested/ and doo by these presents testifie vn to all mē/ that wee neyther our selves doo/ neyther accompt it lawfull for others to seprate frō anie true church of Christ/ for infirmities falts or errors whatsoever except their iniquitie bee come to such an heith/ that for obstinatie they ceas to be a true visible Church/ and bee refused and forsaken of God. And for this their renowmed Church of England/ wee [a] have both by word and writing/ proved it vnto them to bee false and counterfeit/ deceyving hir children with vaine titles of the word/ Sacraments/ Ministerie &c. having indeed none of these in the ordinance and powre of Christ emongst them. They have bein shewed/ that the people in Their Parish-assemblies/ neyther were nor are meet stones for Gods house/ meet members for Christs glorious body/ vntill they bee begotten by the seed of his word vnto fayth/ and renewed by repentance. Their generall irreligious profannes ignorance/ Atheisme and Machevelisme on the one side/ & publique Idolatrie/ vsuall blaspheмie/ swearing/ lying/ kylling/ stealing/ whoring/ and all maner of impietie on the other side/ vtterly disableth them from beeing Citizens in the new Hierusalem/ sonnes of God & heires with Christ and his Saints/ vntill they become new creatures. Their slavish bondage vnto the antichristian tyrannous Prelats/ whom they celibrate and honour as their Lords & reverend Fathers spirituall/ accepting their popish Canons and Iniunctions for lawes in their Church/ their marcked Priests/ Preachers/ Parsons/ Vicars &c. in lieu of Christs true Pastors and Teachers/ running to their Courts and Consistories at every summons &c. doo manifest [b] whose servants they are/ & to whom they yeeld their obedience. Their learned Ministerie even from the highest Arch-prelat to the lowest Vicare & half-Priest/ hath bein/ by the powre of our Lord Jesus Christ/ cast down into the smoky fornace of that pyt of bottomles diepth [c] from whence they arose/ revealed by the light of his word/ to bee strange/ false/ popish & antichristian/ the very same/ and no other/ then were hatched and advanced in their Metropolitane Sinagoge of Rome/ from whence they have fetched the very paterne and mould of their Church/ Ministerie/ Service & Regiment/ even the very expresse Character and image of that first wild beast of Italy/ as all in whom anie spark of true light is/ may easely discerne. With these and manie other lyke weightie arguments have wee pleaded against that our whorish mother/ hir Priests and Prelats/ which as a heavie mylstone presseth hir down to hell: for the vyalls of Gods wrathfull iudgments are powred vpon them/ which maketh them so to

Conferences betwixt certeine Preachers and prysoners Mart. 1590. Discoverey of the false Church 1590. Refutation of Mr. Giffard pryntēd. 1591.

[a] 1 Peter. 1/23. John. 3/3 [c] Revel. 11/17 2. Cor. 5/17. Ezech. 44/9. Act. 8/37.

[b] Rom. 6/16. Mat. 6/24. Reuc 13. 16/& 14. 9. 10. &c.

[c] See Revel. 9/3. with their owne annotation/ vpon that place.

2. King. 16/10 11. &c. Reu. 13/14.

Pos. 1/2.

stormie rage and curse / gnawing their tongues for sorrow & payne of these wounds / and not yet finding grace to repent of and turne from their sinnes. For when wee have proclamed this our testimonie against them / how have they behaved themselves / but as savage beasts renting and tearing vs with their teeth, never daring to come vnto the triall of the word of God / either by free writing or conference, but greedily hunting after Christs poore lambes / and so manie as they could get into their pawes / mis-using their bodyes with all exquisite tyranne in long and lamentable emprisonment / bedsies despight and reproches without measure. So that though their barbarous cruelitie * 14. soules have perished in their prisons / within the Citie of London only / (besides other places of the Land) & that of late yeeres. Manie also have they / by their inhumanitie / caused to blaspheme and forsake the faith of our glorious Lord Jesus Christ / and many mo they terrifie and keep from the same. For all this / yet were not these savage men satisfied / though blood in abonndance ran out of their wyde mouths / but they procured certeine of vs (after manie yeeres emprisonment) to be indighted / arrayned / condemned and hanged as fetions / (how vniustly / thou Lord iust and true knowest) Henry Barrow / John Greenwood (and John Penry) whose perticular examinations / araignments and maner of execution / with the circumstances about them / if thou didst truly vnderstand (gentle Reader) it would make thy hart to bleed / considering their vnchristian and vnnaturall vsage. About the same tyme they executed also one William Dennis / at Thetford in Northfolke / and long before they killed two men / at Bury in Suffolk / Coppyn and Elias / for the like testimonie. Others they detcyne in their prisons to this day / who looke for the like measure at their mercelesse hands / yf God in mercye release them not before. Our God (wee trust) will one day raise by an other John Fox / to gather and compile the Actes and Monuments of his later Martyrs / for the vew of posteritie / tho yet they seem to bee buryed in oblivion / and sleep in the dust. Then will this last infernall Cergie alsoo appeere in their proper colours / and befound nothing inferiour to their bloody predecessours in poysoned malice and and tyrannie but rather eyen to exceed them / in regard of the tyme. Alas for our poore Contrey / that it should bee so againe defiled with the blood of the seints / which cryeth lowde from vnder the Altar / and speaketh no better things for it / then did the blood of Abel. Needs must the righteous Lord reserue a fearfull vengeance for such a Land / and make it an example to all Natons / yf speedely they purge not themselves by notable repentance. But oh how far are they from this / which harden their harts against vs / as did the Egiptians / and cease not to add vnto their former iniquities / still pursuing vs with their accustomed hatred / who seeke the welfare of their soules / & offer them the things which concerne their peace / which they refuse. Thy peace o England hat hee brought thy woe / and thy long prosperitie / thy ruin / thou hast been fat / thou hast waxed grosse / thy hart is covered / thow hast forsaken the God that made thee / and despised the rock of thy salvation / thy sinnes have reached vp to Heaven / & God hath remembred thine iniquities to give vnto thee according to thy workes. Behold / the tempest of the Lord is gon forth with wrath / the whirle winde that hangeth over shall light vpon the heads of the wicked / the indignation of the Lords wrath shall not returne vntill hee hane doon / and vntil hee hane performed the intents of his hart: In the later dayes thow shalt vnderstand it. * Our God shew mercy to them that are his in thee / and hastely draw them out of the fire / that they perish not in thy sinnes. And most of all wee are sorie for our dread sovereigne Queen / whom wee haue alwayes loved / reverenced and obeyed in the Lord / that shee should so bee drawn by the subtle suggestion of the Prelats to smyte hir faithfullest subiects / ha-

Rom. 16/10. m.

* In Newgate Mr. Crane a man about 60 yeers of age Richard Jacson / Thomas Stevens William Dowton / Thomas Dixwel / John Gwalter / Roger Rippon / Robert Alwarne / Scipio Bellot / Robert Bowle / John Barnes breingsle / vnto death / was carryed forth & departed / vnto him shortly after.

Mosbor Maner of 60. yeers. Mosbes Roe of 60. yeers / Anna Tailone / Judeth Myller. Margaret Farret / being sick vnto death was carried forth / and ended hir lyfe within a day or two after. John Purdy in Bridwel. Mr. Denford in the Gatehouse about 60. yeers of age. Father Debnham in the white-lyon about 70. yeers / George Bixby in Counter woodstreet. Henry Thomson in the clynk John Thandler in the Count. Poult. Walter Lane in the Fleet. Thomas

tey / being sick vnto death was carryed forth & dyed within few dayes. Walter Lane in the Fleet. Thomas Dewer in Counter Woodstreet. a Gen. 4/10. * Oth that they were wise / then would they vnderstand this / they would consider their latter end. Deut. 32. 29.

dinge hir finger so deep in the blood of Gods children/wherby shee hath not only defiled hir precious soule in the eyes of hir God/but also brought an evill name vpon hir meek and peaceable Government heere on Earth / in all Nations rownd about hir who doo with greef behold that Land to persecute and waste true Christians now/which was erewhiles an harbour and refuge for Christians persecuted in other places. But as wee are verily perswaded that hir Mats. clemency hath been much abused by the wretched vnconcionable false reports and instigations of the Priests/so will wee not cease (though wee bee exiled hir Dominions) with fervent harts to desier hir Highnesse prosperitie/& pray that hir sinnes may bee forgiven hir/lamenting that Gods benefits/and great deliverances/should so soone of hir bee forgotten/& so ill requited/by this hard vsage of his poore servants for his sake. And if shee proceed in this course/alas how shall shee ever bee able to behold the face of hir God with comfort? wherfore our soules shall weep in secret for hir/and wee will not cease to pray the Lord to shew hir mercy/and open hir eyes before shee dye. And lykewyse for those honorable Peeres hir grave Councellors/who also have consented to this our hard measure / although our innocencie hath been sufficiently manifested vnto the cõsciẽces of some of the cheefest of thẽ/our humble request is / that they in the feare of God may weigh their proceedings against vs/& remember their accompt that they shall shortly make vnto the Judge of heaven and earth/where Christ will reckon vnto them al the tribulations of his poore despised members on earth/as if they had been inflicted vpon his own glorious person/and will render reward accordingly. The Lord give them true wisdome/that they may learne/at last/to kisse the Sonne before hee bee angry/and they perish in the way. As for the Priests and Preachers of the land/ they/ of all other men/ have bewraied their notable hypocrisie/ that standing erewhile against the English Romish hierarchie/and their popish abhominations/ have now so redely submytted themselves to the Beast/and are not only content to yeeld their canonical obedience vnto him/and receive his mark/ but in most hostile maner oppose and set themselves against vs/not ceasing to add vnto our afflictions/scorning and reviling vs/and alienating the mynds of manie simple harted people/whoe are (wee doubt not) inclinable enough vnto the truth/ were it not that these their lying Prophets did strengthen their hands/that they may not returne from their wicked wayes/ by promising them lyfe and peace/ where no peace is. These have long busied themselves in seeking out new shifts and cavills to turne away the truth/ which presseth them so sore/ and have at last been dryven to palpable & grosse absurdities/ seeking to dawbe vp that ruinous antichristian muddy Wall/which themselves did once craftily vndermine. And heerin wee repose vs to the learned discourses of Do. Robert Some/and Mr. Gifkard who have so refelled their wrytings with reproches/slanderous vntruths/and false collections on the one side/ and manifest digressions/ shiftings & turnings from the state of the question in hand on the other side/as wee think the lyke presidents can hardly be shewed in anie wrytings of controversie in these times/ and specially Mr. Gifkards last answere/ which (it seemeth) hee did in haste: wherin besides his boyes play/ in skipping over many whol leaves of his adversaries booke/(leaving thẽ both vnanswered & vntouched) hee hath so wisely carped himself in those things which hee professeth to answere/ as a man afrayd once to come neere the battel and mayne controversie in hand/ running out into vaine and fruitlesse excursions/never approching by the word of God the places and offices of his Lords the Prelats/with their retinue/Courts/Citations &c. neither the publick worship/ministerie or people of this their Church of England. Who wee knew well his adversaries were fast locked & watched in prison

Matt. 10. 40. Luke 25. 44. 45.

Psal. 2. 12.

m from wryting anie more/and their bookes intercepted / so that few men could
me to the view of them: Hee might therfore deale as hee lysted himself for
is own best advantage/and beare the people in hand that hee had confuted his
Brownists and Donatists/ for the pryut was as free for him/as the close pryson
r them. But God (wee trust) will give meanes one day/ that some things/
hich as yet are hid/shall come to light. In the meane tyme/thow for thy satis-
ing (Christian Reader) examin the mans wrytings/ and see how hee hath an-
wered vnto these criminations/or purged his Church of them. Look what scrip-
ures hee hath brought for defence of his spirituall Lords/their places and proce-
ings/their Courts/Cannons/Dignities/&c. what warrant in Christs Testa-
ent hee hath found for his service-booke and all the abhominable rites therin/
s his Angelles/Saincts and Lady days/popish Fastes/ Lent / Embers and
ves: How hee hath approved their English missall Prayers/Letanie/Collects
d Trentalls/their marying/burying/churching of women / wretched abuse of
th Sacraments/their Romish Gossipps/hollowed Font/ Crosse / inchanted
ollects/their processions/bishopping of children/and a thowsand such like trum-
ries/which were all blamed vnto him. yea/come vnto their own Ministerie/&
hold from whence hee hath fetched the genealogie of those Anakims and horned
eads of the Beaste. Arch bbs. Lord bbs. Deanes/ Arch-Deacons/ Chancel-
rs/&c. or of their Mr. Parson/Vicar/Curat/and the rest of that rable: How
e approveth their offices/elections/callings/entrāce/administrations/Bishop-
icks/Deanries/Prebends/benefices/&c by the ordinance of our Lord Jesus in
s newe Testamēt left vnto his Church to the worldes end. ¶ Mat. 18. 20. Heb. 1. 2. Eph. 4. 11. 12. 13. Gal. 4. 9. &c.

These are some of the innumerable abhominations / wherwith wee charged
er Church / which they must eyther justifie by Gods word / or cleere their
hurch of them. How hee that findeth not these things approved in his wrytings/
ay easely perceiue how hee hath never medled with the mayne controversie be-
ween vs. Wherfore eyther let him discharge his Church of these accusations/
s is must wee and all Gods children still by the powre of the word of God con-
emne them/and send home againe these Romish wares into the Land of Shinar Zach. 5. 11.
om whence they came/and the Lord that condemneth them is a strong God.

On the other side wee desire thē that they wold shew vs by the Scriptures
ur errors wherwith they chardge vs/ & for which they thus hate vs/ what they
mpoue in our Doctrine or practise. As for our selves / wee protest with simple
arts in the presence of God/and his holy Angelles/ vnto al men/that wee doo
t wittingly & willingly mātaine anie one error against the word of truth (though
ee doubt not but as all other men wee are liable to error / which our God wee
ust will in mercy forgiue vnto vs/) but hold the grounds of Christian Religion
th all Gods antient Churches in Iudea, Rome, Corinth, Ephesus, Gala-
a, Pontus, Cappadocia, Asia and Bythinia, and with all faythfull people at
is day in Germanie, France, Scotland, the Lovv-Contries, Bohemia,
d other Christian Churches rownd about vs/ whose confessions published wee Harmonie of Confess.
all here to wytnes the sincerite of our auth/and our agreement and vnitie with
em in the points of greatest moment and controversie between vs and our adver-
aries. And wheras our Preachers were wont to tell vs/that their Church
lded the foundation and substantiall grounds of Religion / Faith in God and
Justification by Christ alone/ &c. and therfore/notwithstanding their wants and
ruptions/ they had the essence/lyfe and being of a true people of God: wee
ust now they will let vs that make the lyke plea/find the lyke favour/& accompe
s as a true Congregation of Christ/and blaspheme vs no longer by the names

of

of Brownists/Donatists/Anabaptists/Schismaticks &c. for will they slay them that Christ gyveth lyke vnto? shall profession of faith saue them/and shall yt not vs lykewise/that make the same profession? Or yf theytake exception at ought, let them shew what one truth they hold/wherin wee agree not with thē/or what good thing they have in practice/that wee do not the same w. ee worship the true God in spirit and truth/having his word truly taught/his Sacraments rightly administred (at such tyme as our God vouchaseth vs the meanes for administration of thē at all:) That ministerie of Pastors/Teachers/Elders/Deacons/&c. which they somtymes stood for/wee (through Gods great mercy) obteyned them before their faces/which they yet never did. That government of Christ by his own lawes/ordinances/& holy censures (which they call Discipline) wee faithfully obey and execute: & receiving into our societie all that with faith and repentance come vnto vs willingly: & casting out again e/and removing by the power of our Lord Jesus Christ all notorious & obstinate sinners/hereticks/schismatickes or wicked lyvers whosoever/without respect of persons. Only wee reiect the abominable Romish reliques which they yet retein and mainteine/to the high dishonour of God. And for the sinnes wherwith wee charge them/they are so apparant/as even our forest adversarie somtymes confessed and complayned of them/that in great measure openly/muchmore secretly emongst themselves/as is well known. But let vs heare themselves speak/as they have published in prynt to the view of the world. Of their people/the members of their Church they give this commendation.

Thou Lord preparest a table before vs in sight of our adversaries Psal. 23. 5.

‖ Act. 2. 41. & 5. 14. 18. 8. 1. Cor. 5. 4. 5/ Tit 3. 10. Rom. 16. 17.

‖ Dialogue of the strife of their Church Page. 99.

‖ The greateest multitude, by many partes doo not vnderstand the Lords prayer, the ten Commandements, or the articles of the faith, or the Doctrine and vse of the Sacraments, in anie competent measure. There bee thousands, which bee men & women grovvne, which if a man alke them how they shalbee saued, they cannot tell. As for vickednes in pryde, envie, hatred, and all sinnes that can bee named almost, yt doth overflow: & yet you are not ashamed to say, are they not Christians? Concerning their own ministerie and government, they have lykewise complayned how they lack both a right Ministerie of God, and a right government of his Church, according to the Scriptures. More pertinently ‖ That that prophane iurisdiction of Lordly Lord Arch-bbs. Bbs. Arch-Deacons, Chancellors Officials, &c. are contrary to Gods government, and vvholly vnderpropt by the Canon and popish law, and withall ioyned with hypocrisie, vaineglorie, lordlynes & tyrannie, eue for these respects, if ther were no more, are to bee vtterly rooted out of the Church, except possible wee meane by reconciliation to make Christ and antichrist friends. Item ‖ that that ougly & yll fauored hyerarchie or Church-princelynes, which instituted at the first by Antichrists devise, did afterward vilely serue the Pope of Rome to accomplishe the myst.rie of iniquitie, and to distroy the Church of Christ, and doth yet still at this day serue him, must bee so abolished that no remnants, ne yet anie shew therofremayne, yf so bee wee will

Are not these meer stones ayen for Gods house? 1. Pet. 2. 5. 9. Heb. 8. 11.

‖ Admonition to the Parl. in the Preface/ defended by T. C.

‖ Table of Articles propounded by the Divinitie Reader in Cambridg. T. C.

‖ In the same Table.

haue

haue Chriſt to reigne ouer vs. Item [u] that the Lord Gouerners of theſe Church bee Peti-Popes, & Peti-Antichriſts, and Biſhops of the Deuill. u Martin Marpr. elat.

Theſe Teſtimonies haue wee from their own writings, & manie ſuch like. For theſe impieties haue wee ſeperated our ſelues from thoſe cages of vncleane birds, following the [o] counſell of the Holy-Goſt, leſt wee ſhould communicate with their ſinnes, and bee partakers of their plagues. With what equitie now can theſe Prieſts ſo blaſpheme and perſecute vs for reiecting the heavie yoke of their tyrannous Prelats, whom they themſelues call antichriſtian [p] Biſhops of the Deuill: for forſaking their Prieſthood, which they haue complayned is not the right Miniſterie. With what conſcience could Mayſter Gifford (of all other men) ſo bementlie chardge vs with intollerable pryde, preſumption, and intrusion into Gods iudgment ſeate, to iudg and condemne whoell aſſembles which profeſſe the Faith of Chriſt ſincerely &c. in moſt ſavage and deſperate maner to rend and teare vp the weake plants &c. The Lord rebuke Sathan, and iudge betwixt vs. Our enimies cheefeſt arguments againſt vs hitherto, haue been reproch and curſed ſpeaking, with violence and oppreſſion. But let them know and vnderſtand, that for all theſe things God wil bring them vnto iudgment, whē they ſhall receiue ſuch recompence of their erroꝛ and wickedneſs as is meet.

o Gen 19/14 Iſa.52/11. Ier.51/9. Act.2/40. 2. Cor.6/17. Reu.18/4.

p Anſwere to the Brownists, pag. 4. & 50.

The laſt and great ſcandall which offendeth manie and turneth them out of the way, is the ſeed of diſcord which Satan hath ſought to ſowe emongſt our ſelues, letting variance emong brethren, prevayling mightely in the children of perdition, whom hee hath eyther turned back into apoſtacie, or dryven into hereſie or ſchiſme. Heerby hee hath cauſed the truth of God to bee much evill ſpoken of, and to ſuffer great reproch at our aduerſaries hands, whoe haue long wayted for our halting. Such things (good Reader) are neyther new, nor ſtrange vnto vs, (though much to bee lamented,) yt beeing the lot of Chriſts Church to haue ſuch troubles within itſelf, and as incident to the ſame as is the croſſe of outward tribulation. Neyther can anie that knoweth the ſtate of Gods people, or the word of God aright, looke for other things in this world, where wee are but ſtrangers & pylgrims, warring againſt manie and mightie adverſaries, even the Prince of darkenes, with his band of ſpirituall wickednesſes. Wee are taught of God [a] that ther muſt bee diſcentions & hereſies emōgſt our ſelves, that they which are approved may bee knowne, that greevous wolves ſhould enter in emongſt vs, and of our ſelves men ariſe, ſpeaking perverſe things to draw away diſciples after them. By ſuch ſuborned inſtrumēts of ſatan doth our [c] Lord ſift & trye vs, whither wee love him with our whoell hearts or no. Wherfore though [d] never ſo many forſake vs, & oure [e] owne frends deale unfaithfully with vs, [f] yet wee know aſſuredly it ſhalbe well with Iſraell, even to the pure in hart. When wee call to mynde [g] the murder of Cain, [h] the deriding of Cham, [i] the ſupplanting of Iſmael, [k] the hatred of Eſau, [l] the envie of the Patriarks, [m] the rebellion of Corah, [n] the conſpiracie of Abſalon, [o] the treaſon of Iudas, [p] the hypocriſie of Ananias and Saphira, [q] the Apoſtacie of Demas, [r] the hereſie of Nicholas, and manie ſuch like miſchevous practiſes in old tyme, with in the houſholds of the Saincts, and Churches of God, wee marvell not though in theſe laſt & evill dayes ſome children of Belial, that were of old ordeyned vnto this condemnation, riſe vp in the Church and worke the vnreſt and ſorrow of the ſame. The tyme is come that iudgment muſt begin at the houſe of God, the Lord will proue vs to the vtmoſt, and ſuffer Sathan to wynnow vs as wheat, but Peters faith is prayed for that it fayle not, and hee that ſhall contynue to the end, hee ſhalbe ſaued. This is our comfort, that God will heerby purge his vine, and diſcloſe

a 1 Cor.11/19. 20.

b Act.20/29. 30.

c Deut.13.3. d Job.6/66. e Lam.1/7. f Pſal.73/1. g Gen.4. h Gen.9 i Gen.21. k Gen.27. l Gen 37. m Num.16. n 2. Sam.15. o Mat.26. p Act.5. q 2. Tim.4. r Reuel.2.

the disguysed hypocrits which come vnto vs in sheeps garments / but his own portion hee will bring thoro the fire / and fine them as the Siluer is fined / and will trye them as the Gold is tryed / to the praise & glory of his own great name. These
2. Thes. 2. 10 11. 12. things are stumbling blocks vnto the blynde and hard harted worldlings / who haue no loue vnto the truth / nor will bee brought vnto the obedience of the same. It is right with God to let them bee offended by such things. But hee knoweth to deliuer the godly out of temptation. Let him therfore that readeth consider / & the Lord
2. Thes. 2. 9. gyue him vnderstanding in all. Weigh all things vprightly in the ballance of the Sanctuarie / and iudg righteous iudgment. Bee not offended at the simplicitie of the Gospell / neyther hold the Faith of our glorious Lord Iesus Christ in respect of mens persons. Gods cause shall stand when al that handle yt amisse shall fall
Iam. 11. 5. 6. before yt. Yee offer heere our Faith to the view and tryall of all men. Try all things and keep that which is good: and yt thou shalt reape anie frute by these our labors (gentel Reader) gyue God the glory.

Though Babel should mount vp to heauen, and though she should defend hir strengh on high, Yet from me shall hir destroyers come saith the Lord Ierem. 51. 53.

Saue vs o Lord our God and gather vs from among the nations, for to celebrate thy holy name, For to glory in thy prayse. Psal. 106. 47.

A TRVE CONFESSION OF THE FAITH, AND HVMBLE ACKNOVVLEDGMENT OF THE ALEgeance, vvhich vvee hir Maiesties Subjects, falsely called Brovvnists, doo hould tovvards God, and yeild to hir Majestie and all other that are ouer vs in the Lord. Set dovvn in Articles or Positions, for the better & more easie vnderstanding of those that shall read yt: And published for the cleering of our selues from those vnchristian slanders of heresie, schisme, pryde, obstinacie, disloyaltie, sedicion, &c. vvhich by our adversaries are in all places given out against vs.

1. 6.

Wee beleeue with our hearts & confes with our mouths.

THat ther is but a one God, one Christ, one Spirit, one Church, one truth, one Faith, b one Rule of obedience to all Christians, in all places.

2 That God is a c Spirit, whose d beeing is of himself, and e giveth beeing, moving, and preservation to all other things beeing himself f eternall, most holy, every way infinit, in greatnes, vvisdome, povvre, goodnes, justice, truth, &c. And that in this Godhead there bee three g distinct persons h coeternall, coequall, & i coessentiall, beeing every one of thē one & the same God, & therfore not divided but distinguished one frō another by their severall & peculiar propertie: The k Father of none, the Sonne l begotten of the Father from everlasting, the holy m Gost proceding from the Father and the Sonne before all beginnings.

3 That God n hath decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to vvork and dispose thē according to the counsell of his ovvn vvill, to the prayse and glorie of his great name. And touching his cheefest Creatures that God hath in o Christ p before the foundation of the world, q according to the good pleasure of his vvill, r ordeyned som men and Angells, to eternall lyfe to bee s accomplished through Iesus Christ, to the t prayse of the glorie of his grace. And on thother hand hath likevvise u before ofold accorsing r to his iust purpose v ordeined other both Angels and men, toe eternall condemnation,

Art. 1.
a Deut. 6/4. Eph. 4/4. Mark. 12/19 32. Eph. 4/4. 5. 6 1. Cor. 12/ 13.
b Rom. 16/16. 1. Cor. 4/17. & 16. 1 Gal. 1/8 9.

Art. 2.
c John. 4/24.
d Exod. 3/14. Esa 43/10, 11.
e Rom. 11. 36. Act 17/28. Ecc. 1.
f 1. Tim. 1/17. Rev. 4/8. Esa. 6 3. and 66. 1. 2. Psal. 145/ 3. 8. 9. 17. & 147. 5. Rom. 1/ 20.
g 1. Joh. 5/7 Mat 28/19. Dan. 2/ 5. 6 Heb. 9/14.
h Psa. 2/12. Joh. 1/1 Heb. 9/14.
i Phil. 2/6. Joh. 5. 18 Eph. 4/4. 5. 6.
k Joh. 10/ 30. 38.
l 1 Corint. 2/ 11. 12. Heb. 1/3.
m Joh. 5/26. 1. Tim 3/6.
n Joh. 1/14. 15. & 5. 16. Mica. 5/ 1 Psal. 2/7.
o Joh. 14/26. & 16. 26. Gal. 4/6.

Art. 3.
p Esa. 46/10. Rev. 11/34. 35. 36. Act. 15/18. & 2/23. Gen. 45/ 6. 7. 8. Mat 10/29/30. and 20 15. Eph. 1/ 11.
q Eph. 1/3 4. 11.
r Job & wat. 15/34
s Eph. 1/5. Rom 9/11. 12. 13. Mal. 1/ 2. 3 Tim. 1/9.
t Act. 13/48. Eph 1/4. 5. 1. Tim. 5/ 21. Mat. 25/31. 34
u Ephes. 1/5. 7. 10 Col. 1/ 14. 17. 18. 19. & 2. 10. Rom. 8 29. 30. Rev. 19. 10
v Eph. 1/6. 12. 9/ 23
w Jud. ver. 4.
x Rom. 9/11 12. 13 17. 18. with. Gal. 1/3. Exod. 4. 16.

tion, to bee, accompliſhed through their own corruption to the prayſe of his iuſtice.

4 That in the beginning God made all things of nothing very good: and created man after his own image and lykenes in righteouſnes and holynes of truth. That ſtreight ways after by the ſubtiltie of the Serpent which Sathan vſed as his inſtrument himſelf with his Angells having ſinned before and not kept their firſt eſtate, but left their own habitation; firſt Eva, then Adam by her meanes, did wittingly & willingly fall into diſobedience & tranſgreſsion of the commandement of God. For the which death reigneth over all: yea even ouer infants alſo, which haue not ſinned, after the lyke maner of the tranſgreſsion of Adam, that is, actually: Yet are all ſince the fall of Adam begotten in his own likenes after his image, beeing conceyued and borne in iniquitie, and ſoo by nature the children of wrath and ſervants of ſinne, and ſubiect to death, and all other calamities due vnto ſinne in this world and for euer.

5 That all mankinde beeing thus fallen and become altogether dead in ſinne, & ſubiect to the eternall vvrath of God both by originall and actuall corruption: The elect are redeemed, quickned, rayſed vp and ſaued againe, not of themſelues, neither by vvorks, leſt anie man ſhould boaſte himſelf; but vvholly and only by God of his free grace and mercy through faith in Chriſt Ieſus, vvho of God is made vnto vs vviſdome, & righteouſnes, & ſanctificatiõ, & redemption, that according as it is vvritten, Hee that reioyceth let him reioyce in the Lord.

6 That this therfore only is lyfe eternall to knovv the only true God, & vvhom hee hath ſent into the vvorld Ieſus Criſt. And that on the contrarie the Lord vvill rẽder vengeance in flaming fire vnto them that knovv not God, & vvhich obey not the Goſpell of our Lord Ieſus Chriſt.

7 That the rule of this knovvledge faith & obedience, concerning the vvorſhip & ſervice of God & all other chriſtiã dutyes, is not their opinions, deviſes, lavves, or conſtitutions of mẽ, but the vvritten vvord of the everlyving God, conteyned in the canonicall bookes of the old and nevv Teſtament.

8 That in this vvord Ieſus Chriſt hath reveled vvhatſoever his father thought needfull for vs to knovv, beleeue & obey as touching his perſon & Offices, in vvhom all the promiſes of God are yea, & in vvhom they are Amen to the prayſe of God throngh vs.

That

Art. 3.
a Ioh. 1.ver. 4/ & 8 9/12. mat. 25/41 & 2. Pet. 2/11. 2. Cor. 4/3. 4. 1. pet. 1/8. 1oh. 3. 19 b Hos. 13/ 4. rom 3/5. and 9. 22.

Art. 4.
a Gen. 1. Col. 1/16 Eſa. 45/ 12. Heb. 11/3. Reuel. 4/ 11. b Gen. 1/ 26. 27. Eph. 4/ 24. Eccleſ. 7/ 31. c Gen. 3/ 1. 4. 5. 1 Cor. 11/ 3. Iob. 8/ 44. d 2. Pet. 2/ 4. Ioh 8/ 44. Iud. 6. e Gen. 3/ 1. 2. 3. 6. 1. Tim. 2/ 14. Eccleſ. 7/ 31. Gal. 3/ 22. f Rom. 5/ 12. 18. 19. and 6. 23. g Pſal. Gen. 2/ 17. h Rom. 5. 14. & 9/ 11. i Gen. 5/ 3. Pſal. 51/ 5. Eph. 2/ 3.

Art. 5.
a Gen. 1/ 15. Eph. 2/ 4. 5. Gen. 15. 6. with Rom. 4/ 2. 3. 4. 5. and 3. 24. 25. 26. Iob. 3/ 16. b 1. Cor. 1/ 30. 31 Pſal. 5. 8/ 9. 10. 11 Ier. 23. 5. 6. and 9 23. 24.

Art 6.
a Ioh. 17/ 3. and 3 36. Ier. 31/ 33. 34. b 2. Theſ. 1/ 8. 2 Cph. 1/ 6. 1oh. 3/ 36.

Art. 7.
a Exod. 20/ 4. 5. 6. Deu. 4/ 2. 5. 6. Gen. 6/ 22. Exod. 39/ 42. 43. 2. Chron. 28. 29. b Pſal. 119. 105. c Eſa. 29/ 13. Mat. 15/ 9. Ioh. 5/ 39. 2. Pet. 16/ 19. 2. Tim. 3/ 16. 17.

Art. 8.
a Deut. 18/ 18. Ioh. 1/ 18. & 15/ 15. & 4. 25. Act. 3. 22. & the whol Epiſtle to the Hebr. throughout. b 2. Cor. 1/ 20.

9 That touching his person, the Lord Iesus, of vvhō [g] Moses & the Prophets vvrote, & vvhō the Apostles preached, is the [p] everlasting Sonne of God, by eternall generation, the brightnes of his Fathers glorie, & the engrauen forme of his Person; coessentiall, coequall, & coeternall, god vvith him & vvith the holy Gost, by vvhō hee hath made the vvorlds, by vvhom hee vphouldeth and gouerneth all the works hee hath made; vvho also vvhen the [q] fulnes of tyme vvas come, vvas made man of a vvoman, of [r] the Tribe of *Iudah*, of the seed of Dauid & Abraham, to vvyt of Mary that blessed Virgin, by the holy Ghost comming vpon hir, & the povvre of the most high ouershadovving hir; & vvas also [s] in all things lyke vnto vs, sinne only excepted.

10 That touching his Office, hee [t] only is made the Mediator of the nevv Testament, even of the euerlasting Couenant of grace betvveen God & man, to bee perfectly & fully the [u] *Prophet*, Priest & King of the Church of God for euermore.

11 That hee [x] vvas frō euerlasting, by the iust & sufficient authoritie of the father, & in respect of his manhood frō the womb, called & seperated heervnto, & anoynted also most fully & aboundantly vvith all necessarie gifts, as it is [y] vvritten; God hath not measured out the Spirit vnto him.

12 That this [z] Office, to bee Mediator, that is, Prophet, Priest and King of the Church of God, is so proper to him, as neither in the vvhol, nor in anie part therof, it cā be trāsferred frō him to anie other.

13 That touching his [a] Prophecie, *Christ hath* perfectly revealed out of the bozome of his father, the vvholl vvord & vvill of God, that is needfull for his seruants, either ioyntly or seuerally to knovv, beleeue & obey: That hee hath spoken & doth speake to his Church in his ovvn [b] ordinance, by his ovvn ministers and instruments only, and not by anie false [c] ministrie at anie tyme.

14 That toching his [m] Priest*hood*, beein consecrated, hee hath appeered once to put avvay sinne, by offring & sacrificing of himself; and to this end hath fully performed aud suffred all those things, by vvhich God through the blood of that his crosse, in an acceptable sacrifice, might bee reconciled to his elect; & having [n] broke̅ *down the* partition vvall, & *ther*vvith finished & remoued al those legal rites, shadovves, & ceremonies, is now entred vvithin the vayle into *the* holy of *Holies* to the very heauen, and presence of God, vvhere hee for euer lyueth, and sitteth at the right hand of Maiestie [o] appeering before the face of his Father, to make intercession for

art. 9.
g Luk.24/44. Joh.5/46. Act. 10/42.43.
p Psa.2/12. mica. 5/1. Joh.1/1.2.3. Heb.1. Collos.1/15.16.17.
q Gal.4/4. Gen. 3/15.
r Heb.7.14. Reuel.5/5.
s Rom.1/3. Gen. 22/18. Mat.1.1. etc. Luk.3/23. etc. Esa.7/14. Luk.1. 26.27. etc. Heb.2. 2/16.
t Heb.4.15. Esa. 53/3.4.9. Phil.2/ 7.8.

art.10.
u 1.Tim.2/5. Heb 9.15. & 13.20. Dan 9.24.25.
x Deut.18/15.18. Psal 110.4. Psal. 45/Esa.9/6.-. Act.5.31. Esa. 55. 4. Heb.7/24. Luk.1/31. 33.

art. 11.
y Psa.8/11. Esa. 42/6. & 49.1.5. and 61/1.2. 4.6. Act.10.38.
z Joh.3/34.

art. 12.
a 1.Tim.2/5. Heb -.14. Dan.7.14. Act.4/12. Esa.42. 11. Luk.1/33.

art.13.
b Deut.18/15.18. Act.3/22. 23.24. Mat.1/1-. Joh.1. 18.& 17. 8. Eph. 1.& 9.2. Tim.3.15. 16/17.
c Psa.9/3. Joh. 13.20. Luk.10.16. Mat.10 40.41. Deu.33/8.10.

art. 14.
m Joh.17/19. Heb.5/7.8.9.& 9.1. Esa.53/Psa 5/19.1. Pet.1/2. Collos.1/20. Eph.5/2. n Eph.2/14.15.16. Heb.9/& 10. 14.16.& 9.24. and 10.19.20. o Rom.8/34.

such as come vnto the Throne of grace by that nevv & living vvay.

p 1. Pet. 2/5. Reu. 1/5. 6. and 5. 9. 4. Rom. 12/1. Mar. 9/49. 50. Mal. 1/14. Joh. 4 21. 24. Mat. 7/6. 7. 8. Esa. 1/12. etc.

And not that only, but maketh his people a p spirituall hovvse, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God through him. Neither doth the Father accept, or Christ offer any other sacrifice, vvorshipp, or vvorshippers

Art. 15.

q 1. Cor. 15/4. etc. 1. Pet. 3/21. 22. Mat. 28/18. 20. r Josh. 5/14. Zech 1/8. etc. Mark. 1/27. Heb. 1/14. s Eph. 5/26/27 Reu. 5/ and 6. and 7. and 8. Chap. Rom. 14/17. Gal 5/22. 23. 1. Joh. 4/13. etc. t Psal. 51/10. 11. 12 and 89. 30. 31. 32. 33. 34. Job. 33/29. 30. Esa. 54/8. 9. 10. Joh. 13/1. and 16. 31. 32. with Luc. 22/31. 32. 40. 2. Cor. 12/7. 8. 9. Eph. 6/10. 11. etc. Reu. 11/19. Gal. 5/17. 22. 23. u Job. 1/6. and 2. Chap. 1. King. 22. 19. Esa. 10/5. 15. Rom. 9/17. 18. Rom. 1/21. and 2. 4. 5. 6. Eph. 4/17. 18. 19. 2 Pet. 3/3. 2. Thess. 2/3. 7. Esa. 57/20. 21. 2. Pet. 2/the whol Chapter.

15 That touching his q Kingdom, beeing risen, ascended, entred into glory, set at the right hand of God, al povvre in Heaven and earth giue vnto him; vvhich povvre hee r novv exerciseth ouer all Angells and men, good and bad, to the preservation and saluation of the elect, to the overruling and destruction of the reprobate; s communicating and applying the benefits, virtue and frutes of his prophecy and Priesthood vnto his elect, namely to the remission, subduing, and takeing avvay of their sinnes, to their iustification, adoption-of-sonnes, regeneration, sanctification, preservation & strengthning in all their spirituall conflicts against Sathan, the vvorld & the flesh &c. continually dvvelling in, governing & keeping their hearts in his true faith and fear by his holy spirit, vvhich having t once given yt, hee never taketh avvay from them, but by yt still begetteth and nourisheth in them repentance, faith, love, obedience, comfort, peace, ioy, hope, and all christian vertues, vnto immortallitie, notvvithstanding that yt be somtymes through sinne and tentation, interrupted, smothered, and as yt vvere overvvhelmed for the tyme. But gaine on the contrary, u ruling in the vvorld over his enimies, Sathan, and all the vessels of vvrath; limiting, vsing, restrayning them by his mightie povvre, as seemeth good in his diuine vvisdome and iustice, to the execution of his determinate counsell, to vvit to their seduction, hardning & condemnation, delyvering them vp to a reprobate mynde, to bee kept in darcknes, sinne and sensuallitie vnto iudgment.

Art. 16.

x Dan. 12/2. 3. Joh 5/22. 28. 29. Mat. 25/31. 1. Col. 15. 24. Mat. 13/41. 49. 2. Thes. 1/9. 10 1. Thes. 4/17. Joh 17/ 11. 23. 1. Col. 15/28.

16 That this Kingdom shall bee then fully perfected, vvhen he shal the x second tyme come in glorie vvith his mightie Angells vnto iudgment, to abolish all rule, authoritie and povvre, to put all his enimies vnder his feet, to seperate and free all his chosen from them for ever, to punish the vvicked vvith everlasting perdition from his presence, to gather, ioyne, and carry the godly with himself into endlesse glory, and then to delyver vp the Kingdome to God, even the Father, that so the glorie of the father may bee full and perfect in the Sonne, the glorie of the Sonne in all his members, and God bee all in all.

17 That in the meane tyme, biſides his abſolute rule in the world, Chriſt hath here in earth a [p] ſpirituall Kingdome and œconomicall regiment in his Church ouer his ſeruants, which Church hee hath [q] purchaſed and redeemed to himſelf, as a peculiar inheritance (notwithſtanding [a] manie hypocrites do for the tyme lurk emongeſt thē) [b] calling and winning them by the powre of his word vnto the faith, [c] ſeperating them from emongſt vnbeleevers, from idolitrie, falſe worſhip, ſuperſtition, vanitie, diſſolute lyfe, & works of darknes, &c; making them a royall Prieſthood, an holy Nation, a people ſet at libertie to ſhew forth the virtues of him that hath called them out of darknes into his meruelous light, [d] gathering and vniting thē together as members of one body in his faith, loue and holy order, vnto all generall and mutuall dutyes, [e] inſtructing & gouerning thē by ſuch officers and lawes as hee hath preſcribed in his word; by which Officers and lawes hee gouerneth his Church, and by ſ none other.

18 That to [g] this Church hee hath made the promiſes, and giuen the ſeales of his Covenant, preſence, loue, bleſsing and protection: [h] Heere are the holy Oracles as in the ſide of the Arke, ſuerly kept & puerly taught. Heere are [i] all the fountaynes and ſpringes of his grace continually repleniſhed and flowing forth. Heere is [k] hee lyfted vp to all Nations, hither hee inuiteth all mē to his ſupper, his mariage feaſt: hither ought [m] all men of all eſtates and degrees that acknowledg him their Prophet, Prieſt and King to repayre, to bee enrolled emongſt his houſhold ſeruants, to bee vnder his heauenly conduct and gouernment, to leade their lyues in his walled ſheepfold, & watered orchard, to haue communion heer with the Saincts, that they may bee made meet to bee partakers of their inheritāce in the kingdome of God.

19 That as [o] all his ſeruants and ſubiects are called hither, to preſent their bodyes and ſoules, and to bring the guyfts God hath giuen them; ſo beeing come, they are heer by himſelf beſtowed in their ſeuerall order, peculiar place, due vſe, beeing fitly compact and knit together by euery ioynt of help, according to the effectuall work in the meaſure of euery parte, vnto the edification of yt ſelf in loue; whervnto whē hee [p] aſcended vp on high hee gaue guifts vnto men,

Art. 17.

p Joh. 18. 36. Heb 3/6. and 10. 11. 1. Tim. 3/15. Zach 4/7.

q Act. 20/28. Tit. 2/14.

a Mat. 13/47. and 22. 11. Luk. 13/25.

b Mat. 16/15. 16. Col. 1/21/1. Cor. 6 11. Tit. 3/3. 4. 5.

c Eſa. 52. 11/ Ezr. 6/21. Act. 2/40. 2. Cor. 6/14. Act. 17/3. 4. and 19. 9.

d 1. Pet. 2/4. 5. 9. 25.

e Eſa. 60/4. 8. Pſal. 110/3. Act. 2 41. Eph 4/16. Col. 2/5. 6.

f Eſa. 62/6. Jer 3/15/ Ezech 34. Zech 11/8. Heb. 12/28. 29. Mat. 28/20.

g Mat. 7/15. and 24. 23. 24. 1. Tim. 4/3. 4. Jer. 7/30. 31. and 23. 11. Deu. 12/31. Rev. 2/2. & 22. 18. 19.

Art. 18.

h Leu 26/11. 12. Mat. 18/19. 20. Rom. 9/4. Ezek. 48. 35/2. Cor. 6. 18

i Eſa. 8/16. 1. tim 3/15. and 4. 16. & 6. 3. 5. 1. Tim. 2/15 tit. 1/9. Deu. 31. 16.

k Pſal. 46/4. 5. Ezek. 47/1. etc. Joh. 38/39.

l Iſa. 11. 12. Joh. 3/14. Iſa. 49/22.

m Eſa. 55. 1. Mat. 6/33. & 22. 1. Rev. 9/4. n. Joh. 7/37.

n Deu. 11/5. 11. Eſa. 2/2. 3. Zach. 14/16. 17. 18. 19.

o Eſa. 44/5. Pſal 87/5. 6. Can. 4. 12 Gal. 6/10. Col. 1/ 12. 13. Eph. 2/19.

Art. 19. a See the 18. Article before/and Exod. 25. 2. and 35. 5. 1. Cor. 12/4. 5. 6. 7. 12. 28 Rom. 12. 4. 5. 6. 1. Pet. 4. 10. Eph. 4/16. Colo. 2/5. p Eph. 4/8. 10. 11. 12. 13. Rom. 12/7. 8. & 16. 2. 1. Cor. 12. 4. 5. 6. 7. 8. 11. 14. 15. 16. 17. 18. 28. 1. Tim. 3/& 5. 3. 9. 17. 21. Act. 6/2. 3. & 14. 23. and 20. 17. 28. Phil. 1/1.

Tha

q Heb. 11/ 18.19. Mat. 28/20. 1. Tim. 6/13/14.

that hee might fill all these things, and hath distributed these guifts, vnto seuerall functions in his Church, having instituted and ratified to q contynue vnto the worlds end, only this publick ordinarie Ministerie of Pastors, Teachers, Elders, Deacons, Helpers to the instruction, government, and seruice of his Church.

art. 20.

r Deu. 8/3. 9. heb. 3. 2. 6. the first Epistle to Timothy wholly. Act. 6/1. 5. 6. & 14. 23. & 10. 17. etc. 1. pet. 5/2. 3. 1. Cor. 5/4. 5. 11. 12. 13. etc. and 9. 7. 9. 14.

20 That this ministerie is exactly described, distinguished, limited, concerning their office, their calling to their office, ther administration of their office, and their maintenance in their office, by most perfect and playne r lawes in Gods word, which lawes it is not lawfull for these Ministers, or for the wholl Church wittinly to neglect, transgresse, or violate in anie parte; nor yet to receiue anie other lawes brought into the Church by anie person whatsoever.

s Heb. 1. 3. and 3. 3. and 12. 25. etc. 2. Tim. 3/14. 15. Gal. 1/ 8. 9. 1. tim. 6/13. 14. Deut. 12/32. and 4. 2. Revel. 22/18. 19

art. 21

21 That s none may vsurp or execute a ministerie but such as are rightly called by the Church whereof they stand ministers; and that such so called ought to gyve all diligence to t fulfill ther ministerie, to bee found faithfull and vnblamable in all things.

t Num. 16/5. 40. & 18. 7. 2. Chron. 26. 18. Joh. 10. 1. 2 and 1. 27. Heb. 5. 4. Act. 6/3. 5. 6. & 14. 23. Tit. 1/5

22. That this ministerie is alyke given to euery Christian congregation, with like powre and commission to haue and enioy the same, as God offereth fit men and meanes, the same rules given to all for the election and execution therof in all places.

u Act. 1. 18. 1. Cor. 4/1. 2. Col. 4/17. 1. Tim. 1/ 18. 19. & 4. 11. and 5. 21 & 6. 11. 12. 13. 14. 2. Tim. 1/13. 14. and 3. 14. and 4. 5/ 2. Pet. 5/ 1. 2. 3. 4.

23 That as every christian Congregation u hath powre and commandement to elect and ordeine their owvn ministerie according to the rules prescribed, and v whilest they shal faithfully execute their office, to haue them in superaboundant loue for their vvorke sake, to prouide for them, to honour them and reuerence them, according to the dignitie of the office they execute. So have they also w powre and commandement when anie such defalt, either in their lyfe, Doctrine, or administration breaketh out, as by the rule of the word debarreth them from, or depriveth them of their ministerie, by due order to depose them from the ministerie they exercised; yea if the case so require, and they remayne obstinate and impenitent, orderly to cut them off by excommunication.

art. 22

Mat. 28/20. 1. Cor. 14/33. 36. 1. Cor. 11/4 5. 6. 7. and 4 17. and. 16. 1 Pet. 4/10. 11. 12. 13. 1. Cor. 3/21. 22. 23. Mat. 18. 17. see Article. 20.

art. 23

w Act. 6/3. 5. 6. & 14. 23. 2. Cor. 8. 19. Act. 15. 2/3. 22. 25. 1. Tim. 3/ 10. and 4. 14/ & 5. 22 Num. 8/9. 10.

24 That x Christ hath given this powre to receiue in or to cut off anie member, to the vvholl body together of euery Christian Congregation, and not to anie one member aparte, or to moe members sequestred from the vvholl, or to anie other Congregation to doo it for the: yet that y ech Congregation ought to vse the best help they can heer vnto, and the most meet member they haue to pronounce the same in their publick assembly.

x 1. Thes. 5/ 12. 13. 2. Tim. 4/1. 2. Heb. 13/17. 1. Cor. 5/ 4. 5. Gal. 6. 6. y 1. Tim. 3/10. and 5. 22. Rom. 16/17 Phil. 3/ 2. 18. 19. 2. Tim. 2/3. 5. Lev. 44/12. 13. Mat. 23/17.

Art. 24 z Psal. 122. 3. Act 1/ 4 7. Rom. 15/ 1 Heb. 6/ 4. 5. & 24. 24. Num. 5/3. Deu. 3/9. Mat. 18/17. 1. Cor. 5/ 4. 2. Cor. 2/6 7. 8. b 1. Cor. 3/21. 22. 23. Act 15. 2. Cor. 3/ 4. 5. & 12. 20.

25 That euery member of ech Christian Congregation, how excellent, great, or learned soeuer, ought to be subiect to this censure & iudgment of Christ; Yet ought not the Church without great care & due advise to procede against such publick persons.

26 That for the keeping of this Church in holy & orderly communion, as Christ hath placed some speciall men over the Church, who by their office are to governe, ouersee, visite, watch &c. So lyke wise for the better keeping therof in all places, by all the members, hee hath giuen authoritie & layd duty vpon thē all to watch one ouer another.

27 That whilest the Ministers and people thus remayne together in this holy order and christian communion, ech one endevoring to do the will of God in their calling, & thus to walke in the obedience of faith Christ hath promised to bee present with them, to blesse & defend them against all adversarie powre, & that the gates of Hell shall not prevayle against them.

28 But when & where this holy order & diligent watch was intermitted, neglected, violated. Antichrist that man of sinne corrupted & altered the holy ordinances, offices, & administratiōs of the church brought in & erected a strange new forged ministerie, leitourgie and government & the Nations Kingdoms & inhabitants of the earth, were made drunken with this cup of fornications & abhominations, & all people enforced to receiue the Beasts marke and worship his image & so brought into confusion & babilonish bondage.

29 That the present ministerie reteyned & vsed in Englad of Arch. bbb Lobb. Deanes, Prebendaries, Canons, Peti-Canons, Arch-Deacons, Chancellors, Commissaries, Priests, Deacons, Parsons, Viccars Curats, Hireling rouing Preachers, Church-wardens, Parish-clerkes their Doctors, Proctors, & wholl rable of those Courts with all from & vnder them set ouer these Cathedrall & Parishionall Assemblies in this confusion, are a strange & Antichristian ministerie & offices; & arenot that ministerie aboue named instituted in Christs Testament, or allowed in or ouer his Church.

30 That their e Offices, Entrance, Administrationand maintenance, with their f names, titles, privileges, & prerogatiues the powre & rule they vsurp ouer and in these Ecclesiasticall assemblies ouer the wholl ministerie, wholl ministration and affaires therof, yea one ouer another by their making Priests, citing, suspending, silencing, deposing, absoluing, excommunicating, &c. Their confounding of Ecclesiasticall and Civile iurisdiction, causes & proceedings in ther persons, courts, com-

Art. 25. Rev. 4. Phil. 1. 1. 1/5. and 1. 10. 11. 12. & 1. 3. 8. 9. 2. Thes. 2. 6/10. Act. 8. 1/2. 4. 1. Tim. 5/19. 20. 21.

Art. 26. a Cant. 2/3. Esa. 62/6 Ezc. 33. 2. Mat. 14/45. Luk. 12/42. Act. 20/28. Rom. 13/17. b Mar. 13/34. 37. Luk. 12/3. 1. Thes. 5/14. Gal. 6/1. Jude. 3/20. Rev. 3/10. 2. Pet. 1. 10/14. 2. 1. & 12. 15.

Art. 27. Gen. 28/1. etc. Mat. 28/20. Luk. 11/35. 36. 37. 38. Mat. 16. 18. Zach 2/5. & 12/2. 3. 4. Joh. 1. 15/2. & 131. 12. 15. etc.

Art. 28. Rev. 9. & 13/& 17. & 18. 2. Thes. 2/3. 4. 9. 10. 11. 12. Psal. 74. Esa. 14. 4. 14. Dan. 7. 25. and 8. 10. 11. 12. & 11. 31. 1. Tim. 4/1. 2. 1. Joh. 2/18. 22. & 4/3

Art. 29. Rebel. 9/3 etc. & 13. 15. 16. 17. & 18. 15. 17. compared with Rom. 12/7. 8. Eph. 4/11. 12. 1. Tim. 3/15. & 5. 17. Compare this Art. with the 1. 7. 12. 13. 14. 19. 20. 21. 22. 23. 24. 28. Articles aforesaid.

Art. 30. e Compare with Articles 1/7. 12. & 14. 19. etc. Rev. 9. 3/etc. & 18. 19. 17. 3 Joh. 10/1. Dan. 7/8. etc. and 8. 10. 11. 12. 2 Thes. 2. 3. 4. 8. 9. Rev. 17/4. 5. 16. f Rev. 12/15. 16. Rev. 14. 11 & 17. 3. 4. 5. & 13. 15. 16. 17 1. Pet. 5/3. with Joh. 3/29. & with Rev. 2. 1. 1. King. 22. 27. 38. 41. 15. 16.

s Reu.13/15.16. 17. Esa. 29.13. Mat.7/7.8. Ga. 1/10.etc. and 2/4. 5. Col.2/10.22.23. Ezek.8/5.& 13.9. 10.11.18.19. Ephes 2/11. mal.1/8.13.14

cõmissions, Visitations, the rest of lesse rule, taking their ministerie frõ and exercising it vnder them by their prescription and limitation, swearing Canonicall obedience vnto them, administring by their deuised imposed, stinted popish Leiturgie, &c. are sufficient proofs of the former assertion, the perticulars therin beeing duly examined by and compared to the Rules of Christs Testament.

Art. 31.

Rev.18/2.1.Cor. 14/11. Jer.15/19. Mal.1/4.6.8. Pro.4/14. etc. Rom.6/16.1.Pet 2/19. compare with. Act.4.7.11. 22.13. 14.15.17.18. 29.10.14.18.19. 30. afterward.

31 That these Ecclesiastiall Assemblies, remayning in confusion and bondage vnder this Antichristian Ministerie, Courts, Canons, worship, Ordinances. &c. without freedom or powre to redresse anie enormitie, haue not in this confusion and subiection, Christ their Prophet, Priest, and King, neither can bee in this estate, (whilest wee iudge them by the rules of Gods word) esteemed the true, orderly gathered, or cõstituted churches of Christ, wherof the faithfull ought to beecome or stand Members, or to haue anie Spirituall communion vvith them in their publick vvorship and Administration.

Art. 32.

t Rev.18/4. Esa. 48/20. and 52.11. Jer.50/8. & 51.6. 45. Zech.2/6. 2.Cor.6/15/. and 17.6.2.King.23/5 etc. Rom. 13/4. Mat. 22/21. Deu. 17/16.

32 That t by Gods Commandement all that will bee saued, must vvith speed come forth of this Antichristian estate, u leaving the suppresaign of it vnto the Magistrate to vvhom it belongeth. And that both all such as haue receyued or exercised anie of these false Offices or anie pretended function or Ministerie in or to this false and Antichristian constitution, are vvillingly in Gods feare, to giue ouer and leaue those vnlavvfull Offices, and no longer to minister in this maner to these Assemblies in this estate And that none also, of what sort or condition soever, doo giue anie part of their Goods, Lands, Money, or money vvorth to the maintenance of this false Ministerie and vvorship vpon anie Commandement, or vnder anie colour vvhatsoeuer. Rev. 18. 11.

u Zech.13/2.4.5. 6. Jer.51/26. Psal 119/59.60.118. Prou.5/10. Esa. 5/11.12. and 35.8. Zech.14/21. Micah.3/9.10. Psal. 26.5/ 4. compared with Exod. 20.4/5. Judg.17. 3.4.5. Ephes.16.17 18.19. 1.Cor.10. 19.20.21.22. compared with Heb. 13/10. & with 2.Cor.6.3.4.5. 2.Tim. 5/17.

Art. 33.

w Gen. 18. 19. Exod.13/8.14. Prou.31/26.27. Eph.6/4. Deut. 6/7. Psal.78/3.4

33 That beeing come forth of this antichristian estate vnto the freedom and true profession of Christ, besides the instructing and

vvell

vvell guyding of their ovvn Families, they are [n] vvillingly to joyne together in christian communion and orderly couenant, and by confession of Faith and obedience of Christ, to [o] vnite themselues into peculiar Congregatiõs; vvherin, as members of one body vvherof Christ is the only head, they are to vvorship and serue God according to his vvord, remembring to [p] keep holy the Lords day.

[n] Act.17.34. Psal.122/3 Mat. 6/Esa.44.5. Act.2/41.42. Jer. 50/4.5. Heb.9/38. Act.2/41.42. [o] 1.Cor.1/2. and 11.14. Rev.1/20 and 2.1.8.12.18. 3.1.7.14. Eph.2/19. Col.2/19. [p] Exod.20/8. Rev.1/10. Act. 20.7.1.Cor.16/2

art.34

34. That such as [q] God hath giuen guiftes to enterpret the Scriptures, tryed in the exercise of Prophecie, giving attendance to studie and learning, may and ought by the appointment of the Congregation, to teach publickly the vvord, vntill the people bee meet for, and God manifest men vvith able guifts and fitnes to such Office or Offices as Christ hath appointed to the publick ministerie of his church; but [r] no Sacraments to bee administred vntill the Pastors or Teachers bee chosen and ordeyned into their Office.

[q] 1.Cor.14/Rom. 12.6.1.Cor.12/7. 1.Pet.4/10. Act. 13.15.1.Thes.5/20 [r] Num.16/10.39. 40.Rom.11.7. Heb.5/4. Jer.1/ 13.15.

art.35.

[f] Heb.3. Act.6/3. 5.6.8 14.21. 23.Tit.1/5. etc. [r] Cor.12/7.8.14. 15. 1.Tim.3. [t] Col.2/5.6.7. 2.Thes.2/15.Jud. 3/etc.Mat.28/20. [b] Act.2/38.39. 1.Cor.7/14. Rom.11/16/Gen. 17/7.12.27. 1.Cor. 10/2.Psal.22/30. Exod.12/48.49. Act.16/33.34. 1.Cor.1/16.Mar. 10/13/14.15. 16. Gal.3/29. [x] Mat.26/26.27. 1.Cor.11.23.and 10.3.4.16.17. act.2/42.8 20.7.8 [y] Gal.3/28. Act. 2/42. with 1.14. 1.Cor.11/13. [z] Mat.26/26.27. 1.Cor.10/3.4.16. 8 11.23.24.25.26. 27.28.29. [a] 1.Cor.10/16.17. 8 11.23 24.25.26. etc.Mat.26/26. 17.29.8 15.17. Job.11/8. [b] Act.3/21.87.56

35. That [r] vvheras ther shalbee a people fit, and men furnished with meet and necessarie guifts, they doo not only still continue the exercise of Prophecie aforesayd, but doo also vpon due tryall, proceed vnto choyce and ordination of Officiers for the ministerie and service of the Church, according to the rule of Gods vvord; And that soe they [t] hold on still to vvalke forvvard in the vvayes of Christ for their mutuall edification and comfort, as it shall please God to giue knowledge and grace thervnto. And perticularly, that [b] such as bee of the seed, or vnder the gouernment of anie of the Church, bee euen in their infancie receiued to Baptisme, and made pertakers of the signe of Gods Couenant made with the faithfull and their seed throughout all Generations. And that [x] all of the Church that are of yeeres, and able to examine themselues, doo communicate also in the Lords Supper both men [y] and vvomen, and in [z] both kindes bread and vvyne in which [a] Elements, as also in the vvater of baptisme, euen after their are consecrate, there is neyther transubstantiation into, nor Consubstantiation with the bodye and bloode of Iesus Christ; vvhome [b] the Heauens must conteyne; vntill the tyme that

that al things bee reſtored. e But they are in the ordinance of God ſignes and ſeales of Gods euerlaſting couenant, repreſenting and offring to all the receiuers, but exhibiting only to the true beleevers the Lord Ieſus Chriſt and all his benefits vnto righteouſnes, ſanctification and eternall lyfe, through faith in his name to the glorie and prayſe of God.

36 That thus e beeing rightly gathered, eſtabliſhed, and ſtill proceeding in chriſtian communion & obedience of the Goſpell of Chriſt, none is to ſeperate for falts and corruptions which may and ſo long as the Church conſiſteth of mortall men, will fall out & ariſe emong them, even in a true conſtituted Church, but by due f order to ſeeke redreſſe therof.

37 That g ſuch as yet ſee not the truth, may heare the publik doctrine and prayers of the church, and with al meeknes are to bee ſought by all meanes: Yet h none who are growne in yeeres to bee receiued into their communion as members, but ſuch as doo make confeſsion of their faith, publickly deſiring to bee receiued as members, and promiſing to walke in the obedience of Chriſt. Neither anie i Infants, but ſuch as are the ſeed of the faithfull by one of the parents, or vnder their education and gouernment. And further not anie k from one Congregation to bee receiued members in another, without bringing certificate of their former eſtate and preſent purpoſe.

38 That though Congregations bee thus diſtinct and ſeverall bodyes, every one as a compact Citie in it ſelf, yet are they all to walke by one and the ſame rule, & by all meanes conuenient to haue the counſell and help one of another in all needfull affayres of the Church, as members of one body in the common Faith, vnder Chriſt their head.

39 That it is the Office and duty of Princes and Mageſtrates, l who by the ordinante of God are ſupreme Governers vnder him over all perſons and cauſes within their Realmes and Dominions, to m ſuppreſſ and root out by their authoritie all falſe miniſteries, voluntarie Relligions and counterfeyt worſhip of God, to aboliſh and deſtroy the Idoll Temples, Images, Altares, Veſtments, and all other monuments of Idolatrie and ſuperſtition and to take and convert to their own civile vſes not only the benefit of all ſuch idolitrous buyldings & monuments, but alſo the Revenues, Demeanes, Lordſhips, Poſſeſſions, Gleabes and maintenance of anie falſe miniſteries and vnlawfull Eccleſiaſticall functions whatſoever within their Dominions.

And

e Gen.17/11. Rom. 4/11. Exod.12/13. with Heb.13/10.
f 1. Cor.11/16.17. 28.29. & 10.3.4.5. Rom.1.28.29. Act.15.9. Rom.5/6.6.7. & 8. Chapt.
art. 36
g Lev.4.13. etc. 2. Chro.15/9.17. and 30.28.29. etc. 8/and 3.1. Cor. 1. 10. Phil.2/1.2.3.4. 5.6. and 3.15.16. Heb.10.25. Iud.19.
h 1. Cor.13.1.2. Rev 2. and 3.1. Theſ. 5. 14.1. Theſ.3/6.14. Mat.18/17.1. Cor 5/4.5. Act.15.1.2.
art.37.
i 1. Cor.14/34.35. Pſal.18.49. Rom. 15.940.1. Tim.2/4. 2. Tim.2/25.
k 2. Cor.6/14.15. 16. Ezra.4/3. Exod.12/43. Lev. 22.25. Exod/34. Ez. Deu.7/Eſa.44. 5. Act.19/18.
l Exod. 20/5.6. 2. Cor.7/14. Gen. 17/7.12.17. Exod. 22/48.49. Act.16/15/23.
m Act.9/16.17. Rom.16/1.2.2. Cor 6/13. Col. 4/10.
art.38.
Book Articles 1. 21.33. Pſal.122 3. Tant.8.8.9.1. Cor. 4/17. and 16.1.
Art.39
n Rom.13/3.4. 1. Pet.2.3/14. 2. Chro.19/4. etc. and.29. and 34. Chap. Judg.17/5 6. Micah.22.21. Tit.3/1.
m 1. King.23.5/etc Pſal.110. Deu.12/2.3. with.17.14.18 29.20.2 King.10. 26.27.18.2. Chro 27/6. Pſa 10.16/11. and 25.2.3.4.5. Act.19/27. Rev. 17.16.

And on the other hand [n] to eſtabliſh & maynteín by their lawes eue-
ry part of Gods word his pure Relligion and true miniſterie to che-
niſh and protect all ſuch as are carefull to worſhip God according to
his word, and to leade a godly lyfe in all peace and loyalltie; yea to en-
force al their Subiects whether Eccleſiaſticall or civile, to do their du-
tyes to God and men, protecting & mainteyning the good, puniſhing
and reſtreyning the evill according as God hath commanded, whoſe
Lieuetenants they are heer on earth.

40 That therfore the [o] protection & commandement of the Prin-
ces and Magiſtrats maketh it much more peaceable, though [p] no whit
at all more lawfull, to walke in the wayes and ordinances of Ieſus
Chriſt which hee hath commanded his church to keep without ſpot
and vnrebukeable vntill his appeering in the end of the world. [q] And
that in this behalf the brethren thus mynded and proceeding as is be-
foreſaid, doo both contynually ſupplicate to God, and as they may, to
their Princes and Gouernours that thus and vnder them they may
leade a quiet and peaceable lyfe in all godlynes and honeſtie.

41. That if God encline the Magiſtrates hearts to the allowance &
protection of them therin they accompt it a happie bleſsing of God
who granteth ſuch nourcing Fathers and nourcing Mothers to his
Church, & be carefull to walke worthie ſo great a mercy of God in
all thankfulnes and obedience.

42 That if God withold the Magiſtrates allowance and furtherāce
heerin, they [r] yet proceed together in chriſtian couenant & commu-
nion thus to walke in the obedience of Chriſt evē through the mid-
deſt of all tryalls and afflictions, not accompting their goods, Lands
Wyves, Children, Fathers, Mothers, brethren, Siſters, no nor their
owne lyues dear vnto thē, ſo as they may finiſh their courſe with ioy,
remembring alwayes that wee [s] ought to obey God rather thē mā, &
grounding [t] vpon the commandement, commiſsion and promiſe of
our Saviour Chriſt, who as hee hath all powre in heauē & in earth,
ſo hath alſo promiſed it they keep his commandements which hee
hath giuē without limitatiō of tyme, place, Magiſtrates allowance or
diſallowance, to bee with them vnto the end of the world and when
they haue finiſhed their courſe and kept the faith, to giue them the
crowne of righteouſnes which is layd vp for all them that loue his
appeering.

43 That they doo alſo willingly and orderly pay and performe all
maner of lawfull and accuſtomed dutyes vnto all men, ſubmitting

[n] Deut.17.14.18.
19.21.30.Ios.1/7.
8.1 Chro.17/4.7.
8.9.& 19.4. etc. &
19. & 30. Exo. 6/
25.26. Pſal.2/ 10.
11.12.& 72.1.etc.
Eſa.49/23. Reu.
21.24. Eſra. 7.26.

art.40.

[o] Pro.16/15. Eſa
5.and 6. Act.9/31.
1.Tim.2/2. Rom.6
15.16. Reu. 21/24.
[p] Act.4/18.19.
and 5. 28.29.
Dan.6/7.8 9.10.
11. Exo. 21/12.13.
Mat.28/20.1.Tim.
5/21.and 6.13.14.
[q] Pſal.72/1.etc.
1.Tim.2/2. 1.Chro.
15/1.2. Esa.1.40.
14.and 2.5.

art. 41.

Pſal.126/1.etc.
Eſa.49/23.and 60
16. Pſal.72/1.etc.
Rom.13/3.1.Tim.
2/2.3.4.

art.42.

[r] Act.2/40.41.42.
and 4.19. and 5.
28.29. 41. and 16.
20.etc. and 17.6.
7. and 20.23.24.
1.Theſ.3.3. Phil.
1.27.28. 29. Dan.
3/16.17.18. and 6.
7.10.22.23. 24.
Exo.14/26.27. &
21.12.13/14.2.Tim.
2/12. and 3/12. Heb
10/32.etc.1.Pet.4.
Reu.2/ 10.25.26.
and 6.9. and 12.11.
[s] Act.5/29. and
17.6.
[t] Mat.28.18.19.
20.1.Tim.6/13.
14.15.16.2.Tim.
4/7.8. Reu.1/10.
and 14.12.13. and
22.16.17.18.19.20

art. 43.

Rom.13/1.etc.6.7.
Mat.22.21.2.Chro
17/& 31 7.26.
Tit.3/1. 1.Pet.2/
13.etc.

in the Lord themſelues, their bodyes, Landes, Goods and lyves to the *Magiſtrates* pleaſure. And *that* euery vvay they acknovvledge, reverence and obey them according to godlynes, not becauſe of vvrath only but alſo for conſcience ſake.

44 And thus doo vvee the Subiects of God and hir Matie. falſely called Brovvniſts labour to giue vnto God that vvhich is Gods, & vnto *Cæſar* that vvhich is Cæſars, endevoring our ſelues to haue alvvayes a cleere conſcience tovvards God and tovvards men: And if anie take this to be hereſie, then doo vvee vvith the § Apoſtle freely confeſſe that after the vvay vvhich they call hereſie vve vvorſhip Cod the Father of our Lord *Ie*ſus Chriſt; beleeving all things that are vvritten in the Lavv, and in the Prophets & Apoſtoſtles: And vvhatſoeuer is according to this vvord of truth publiſhed by this State or holden by anie reformed churches abrode in the vvorld.

§ Act. 24/14.

45 Finally, vvheras vvee are much ſlandered, as if vve denyed or miſliked *that* forme of prayer commonly called the Lords Prayer vvee thought it needfull heere alſo concerning it to make knovvn that vvee beleeue and acknovvledg it to bee a moſt abſolute & moſt excellent forme of prayer ſush as no men or Angells can ſet dovvne the like And that it was taught & appointed by our Lord Ieſus *Chriſt*, not that vvee ſhould bee tyed to the vſe of thoſe very vvords, but *that* vvee ſhould according to that rule make all our requeſts & thankſgyuing vnto God, foraſmuch as *it* is a perfect forme and patterne conteyning in it playne & ſufficient directions of prayer for all occaſions and neceſsities that haue been, are, or ſhalbee to the church of God, or anie member therof to the end of the world.

Mat. 6/9. etc. Luk. 11/1. etc. compared with Mat. 14/30. and 26.39. 41. Act. 1. 24. 25. and 4. 24. etc. Rom. 8/26. 2ª. Cor. 8/3/4. Eph. 6. 18/19. Philipp. 4/6. Heb. 21/18. 19. 20. 21. Iude vers. 24/25.

Now vnto him that is able to keep vs that vvee fall not, & to preſent vs faltleſſe before the preſence of his glorie vvith joy; that is to God only vviſe our Sauiour, bee glory, & Majeſtie & dominion, & povvre both now & for ever. Amen.